The Divine Life

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3rd 1st July 1956.

Major General
Sri A.N. Sharma
New Delhi

Self-realisation is not a state of non-existence or mere blankness. It is here and now. It is nothing to be attained afresh. You need not reach or attain the Atma or the Supreme Self. You are indeed the Atman.

Self-realisation can be attained by men and women while living in the world and while discharging their daily duties.

May Lord bless you.

Sivananda

RELIGIOUS CALENDAR

[Sivananda Nagar]

(16th July to 15th August, 1956)

July

18 Ekadasi; Chaturmasya commences

20 Pradosha Puja

22 Purnima; Vyasa Puja; Guru Puja;

31 Poor-feeding Day

August

2 Ekadasi

4 Pradosha Puja

6 Amavasya; All-Souls Day

10/11 Naga Panchami

11/12 Kalki Jayanti

12 Saint Tulasidas Jayanti

Special Lakshmi and Ganga Puja on all Fridays

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Spiritual Discipline

Sri Swami Sivananda

Discipline is necessary for keeping order and harmony in every walk of life. Discipline is Sadhana. Punctuality, restraint, cleanliness, obedience, are some of the ingredients of discipline. Obedience is better than reverence. Obedience is better than sacrifice. In the spiritual path, rigid discipline is essential. Then alone the different senses, mind, intellect and the Prana will function in a regulated way. This will help in the attainment of God-realization.

Asanas

The body must be rendered supple and should be brought under one's control by discipline. If it is filled with Tamas or inertia, it will become heavy, the aspirant will not be able to sit in one Asana (posture) for two or three hours, which is very necessary for the practice or meditation. Padmasana, or Sukhasana, or Siddhasana, are beneficial for the practice of concentration and meditation. One should be able to sit on one Asana steadily for three hours. This will produce Asana Jaya, mastery of Asana. When one is established in Asana, the Prana also will vibrate harmoniously, and the mind also will become steady. Padmasana induces poise of mind. So, every aspirant should practise Asana, first beginning with ten minutes and then extending to half an hour and more, keeping the head and trunk in one straight line, steady like a statue. It is of great help in controlling the senses.

You should practise other Asanas also. Practice of Bhujangasan, Halasan, Ardha-Mastyendrasan will keep the spine elastic. The bones will not ossify quickly. Sirshasan is good for digestion and for the practice of celibacy or Brahmacharya. It supplies sufficient quantity of blood to the brains, bestows good concentration and develops the intellect.

Ethical Discipline

Then there is the ethical discipline—practice of Ahimsa, Satya, Brahmacharya (cosmic love or non-injury, truthfulness, and purity or celibacy), Asteya (non-stealing or honesty in dealings with others) and Aparigraha (non-covetousness). You should lead a simple life. When there is ethical purity, then only will one be established in Nirvikalpa Samadhi. Ethical discipline is of paramount importance. It is the

be all. He who is established in ethical perfection will attain God-realization easily and quickly. The heart must be purified. In a pure heart, serenity, tranquillity, tolerance, humility and divine light will have their abode. Ethical discipline, physical discipline, discipline of the senses, dietetic discipline,—all these should be practised.

Dietetic Discipline

You should take Sattwic food. In Gita (17th Chapter) Sri Krishna says *"Ayuh sattwabalarogyasukhaprithivivardhanah, rasyah snigdhah sthira hridya sharah sattwikapriyah."* Food should be appetizing, non-irritating, delicious, nutritious, wholesome. It should be calculated to bestow good health, longevity, cheerfulness and strength. Wholesome food is suitable for Sattwic people. Too much of chillies, spices, pungent articles, too much of salt, excessively sour and over-fried food should be avoided. You should take light food, not heavy food, and it should be always fresh. Generally people fill up their stomach at night. If you do so, you will not be able to get up in the early morning; you may not get rest-giving sleep. So, heavy and late dinners should be avoided.

Morning Devotions

Spiritual aspirants should go to bed early, by nine or ten p.m., and get up at 4 a.m., Brahmamuhurta. The atmosphere is Sattwic at this time; the mind is refreshed after sleep and is free from disturbances. You should fill the mind with sublime, divine thoughts,—by contemplation, recitation of Stotras, Mantras, meditation on OM, Pranayama. Getting up early in the morning and spending one or two hours in spiritual contemplation is a kind of discipline. Generally people do not do that. They are in the club till midnight and then sleep till late in the morning. This is unfavourable for inner progress, self-culture. The aspirant who wishes to meditate should get up early in Brahmamuhurta. Mechanical devotions are not quite helpful. Spiritual practices should be done consciously. The inner purpose and meaning of your endeavour should penetrate into the inmost fibres of your being.

Self-Control

Control of emotions or self-restraint is very important. Speak sweetly. Speak softly. Speak gently. Speak lovingly. Speak truthfully. Speak measuredly. Speak decisively. You must practise Pranayama and Mowna. Then only will you be able to control the impulse of speech and emotions. Then only will you have a calm mind.

In Gita you will find there are three main disciplines—discipline of the body, discipline of speech, and discipline of the mind.

Devadwijaguruprajnapujanam sowchamarjavam
Brahmacharyamahimsa cha sareeram tapa uchyate.

Sowcham (cleanliness, internal and external), Arjavam (straightforwardness), practice of Ahimsa (non-injury and cosmic love), worship of the Divine and practice of Brahmacharya (purity), are the discipline of the body. No half measure is allowed in the spiritual path. Perfect Brahmacharya, physical and mental, should be practised. Ahimsa is not only non-injury and non-killing, but development of positive, cosmic love. Love all. Serve all. Be kind to all. Be honest and sincere.

Discipline of Speech

Anudwegakaram vakyam satyam priyahitam cha yat,
Swaddhyayabhyasanam chaiva vangmayam tapa uchyate.

Anudwegakaram—not harsh, not giving pain to others, truthful, pleasant, sweet, beneficial: this is the discipline of speech. Discipline of speech is very necessary. Much energy is wasted in vain debate, idle

alk This energy should be transmuted nto Ojas Sakti. It is a great help to neditation Anger when controlled becomes Ojas Sakti. Energy is wasted in nxiety, apprehension, fear. So an aspirant hould be very careful in conserving his nergy, and transmute it into Ojas Sakti, vhich is of great help in the practice of concentration. Swadhyaya, study of scriptures, is also a discipline of speech.

Discipline of Mind

Manah prasadah sowmyatwam mownamatmavinigrahah,
Bhavasamsuddhirityetattapo manasamuchyate.

Cheerfulness, equilibrium, silence, self-control, purity of nature,—these constitute mental discipline.

Vigil is another discipline. You have got Sivaratri and Vaikuntha Ekadasi. You try to keep awake at night on these occasions, and spend the time in spiritual devotions. Occasional fasting and vigil is a good discipline for body and mind. Moderation should, however be the criterion. Extreme ends should be avoided. To practise balance of mind under adverse circumstances, to cultivate patience, tolerance, detachment, to practise self-denial, selflessness, to avoid self-pity, self-justification, vanity, conceit and egoism, are all different fundamental forms of mental discipline.

Need for Discipline

In Japan they have Nippon discipline, very rigid discipline. In the West also, in the monasteries of the Catholic orders, they observe very good discipline. They fast often, keep vigil, observe silence, and spend most of their time in prayer and service.

Discipline is very necessary for keeping the body, mind and the senses under control. Some people like moving about always. This is due to Rajas. If you sit in one Asana and meditate, this Rajas will be removed. Practice of Tratak, gazing on a spot or on the Lord's picture steadily, will make the mind still. When the eyes are steady and the mind is steady, you have good concentration. These are the aids for bringing the body and the senses under control, for purifying the Nadis, for purifying the heart and mind. And when you are purified, you will have very good meditation. and you will be able to rest in your own Satchidananda Swaroopa. So let us all practise spiritual discipline.

He who has conviction in the existence of God or Brahman, he who has the conviction that he can find eternal peacein Brahman alone, will try to have spiritual discipline and try to control the mind.

Secret of Peace

Vihaya kamanyah sarvan puman charati nisprihah,
Nirmamonirahankarah sa santim adhigachchhati.

Peace is not an external object. Peace is not in accumulation of wealth. Peace is not in erudition. Peace is in that man who has given up "mineness" and "I-ness," who has given up Trishnas (cravings), desires, longing for objects. That man alone will have peace. Peace is not even in solitude. Peace is not within the reach of all. He who has got Vairagya (dispassion), he who has understood the magnitude of human sufferings here in the world, he who knows the real nature of this phenomenal life, composed of the five elements, of colours and sounds, he who has analyzed the mundane nature of human relationship, the worthlessness of material objects, in short, he who has Viveka (discriminative faculty) and Vairagya, can have peace.

Viveka and Vairagya

Only a person qualified thus would really aspire for spiritual discipline. That man only is the King of kings, Atmasamrat, not he who is simply carried away by a little colour, a little touch, a little nervous titillation.

He who is not attempting to realize the Reality, not doing any virtuous deeds, not of charitable disposition, not generous, not practising enquiry into the nature of the Self, not doing Japa or recitation of the Lord's Name, simply lives in vain. He is steeped in profund ignorance. He is ever miserable because he lacks Viveka, discrimination between the Nitya and Anitya, (permanent and ephemeral), Sat and Asat (real and unreal), and also because he lacks Vairagya. To a person of Viveka, these earthly pleasures are nothing more than a little bit of sensation and titillation of nerves.

So, let us have Vairagya or dispassion. It is a mental state. Without it we cannot have spiritual progress. This is mental discipline. That man who has Vairagya is the strongest man. He has inner spiritual strength born of dispassion. He is a really great man. So, let us all try to develop discrimination and dispassion along with spiritual discipline, discipline of the mind, body and senses, and let us march towards the goal of Perfection, of Kaivalya of Independence. That is the goal of life, the *summum bonum* of life. Man forgets his true goal on account of the forces of Raga-Dwesha (attraction and repulsion), because he has not strengthened himself by discrimination. Vairagya is real spiritual wealth, because it opens the door of intuition, the door of Brahman, where you will get eternal sun-shine, everlasting peace and bliss, and realize your real nature which is Satyam, Jnanam, Anantam, Vijnana Ghana, Ananda Ghana, Chit Ghana.

So let us gaze within, introspect within and rest in our own essential nature. Let us not forget our essential nature. I may remind you of the last word of the Upanishads, Tat Twam Asi—Thou art That!

Philosophy of Zen Buddhism

Translations from Zen Scriptures, by Sri Daisetz Teitaro Suzuki

On Absolute Nothingness

Excerpts from the "Lankavatara Sutra"

Those who, afraid of sufferings arising from the discrimination of birth and death, seek for Nirvana, do not know that birth and death and Nirvana are not to be separated the one from the other; and, seeing that all things subject to discrimination have no reality, imagine that Nirvana consists in the further annihilation of the senses and their fields. They are not aware of the fact that Nirvana is the superior wisdom where a revulsion takes place by self-realization. Therefore, those who are stupid talk of the trinity of vehicles and not of the state of mind-only where there are no shadows. Therefore, those who do not understand the teachings of the Tathagatas of the past, present, and future, concerning the external world, which is of mind itself, cling to the notion that there is a world outside what is seen of the mind, and go on rolling themselves along the wheel of birth and death.

Further, according to the teachings of the Tathagatas of the past, present, and future, all things are unborn. Why? Because they have no reality, being manifestation of mind itself, and as they are not born of being and non-being, they are unborn. All things are like the horns of the hare, horse, donkey, or camel, but the ignorant and the simple-minded who are given up to their false and erroneous imaginations, discriminate

things which they are not; therefore all things are unborn.

Since the ignorant and the simple-minded, not knowing that the world is what is seen of mind itself, cling to the multitudinousness of external objects, cling to the notions of being and non-being, oneness and otherness, bothness and not-bothness, existence and non-existence, eternity and non-eternity, as having the character of self-substance, which idea rises from discrimination based on habit-energy, they are addicted to false-imaginings. It is like a mirage in which the springs are seen as if they were real.....

In the same way, the ignorant and the simple-minded with their minds impressed by various erroneous speculations and discriminations since beginningless time, with their minds burning with the fire of greed, anger and folly, delighted in a world of multitudinous forms, with their thoughts saturated with the ideas of birth, destruction, and subsistence, not understanding well what is meant by existent and non-existent, by inner and outer, the ignorant and the simple minded fall into the way of grasping at oneness and otherness, being and non-being, as realities.....

The Perfect Way

From "Shinjin-no-mei," by Seng-t'san

The Perfect Way knows no difficulties
Except that it refuses to make preferences;
Only when freed from hate and love,
It reveals itself fully and without disguise...
To set up what you like against what you dislike:

This is the disease of the mind.....
The Way is perfect like unto vast space,
With nothing wanting, nothing superfluous:
It is indeed due to making choice
That its suchness is lost sight of.

Pursue not the outer entanglements,
Dwell not in the inner void;
Be serene in the oneness of things,
And dualism vanishes by itself.

When you strive to gain quiescence by stopping motion,
The quiescence thus gained is ever in motion;
As long as you tarry in the dualism,
How can you realize oneness?

When we return to the root, we gain the meaning;
When we pursue external objects, we lose the reason.
The moment we are enlightened within,
We go beyond the voidness of a world confronting us.

The object is an object for the subject,
The subject is a subject for the object:
Know that the relativity of the two
Rests ultimately on one emptiness.....

Clinging is never kept within bounds,
It is sure to go the wrong way;
Quit it, and things follow their own courses,
While the essence neither departs nor abides.....

The ignorant cherish the idea of rest and unrest,
The enlightened have no likes and dislikes:
All forms of dualism
Are contrived by the ignorant themselves.
They are like unto visions and flowers in the air:
Why should we trouble ourselves to take hold of them?

On The Ultimate

From Hui-Neng's "Tan-Ching"

There is nothing true anywhere,
The true is nowhere to be seen ;
you say you see the true,
This seeing is not the true one.

Where the true is left to itself,
There is nothing false in it.....
When mind in itself is not liberated from the false,
There is nothing true, nowhere is the true to be found.

If you are desirous for the truly immovable,
The immovable is in the moving itself.....
A conscious being alone understands
What is meant by "moving"—
To those not endowed with consciousness
The moving is unintelligible .....
There is no seed of Buddhahood,
Where there is no consciousness.....

(Courtesy : The Eastern Buddhist Society, Kyoto, Japan)

Self-Discipline of the Zen Monks

The ascetic self-discipline practised by the Japanese Buddhist monks of the Zen sect is probably more severe than even that of the Trappist or the Cistericans of the Roman Catholic order. The practice of self-control leading to the complete effacement of self is something which appeals strongly to the Japanese, whose home and school training is such as to demand the sinking of the individual for he good of the community, as well as the complete subjugation of the emotions as the apogee of education.

From olden times, this self-discipline has been a training inseparable from Buddhism, and as Buddhism is the second most powerful religion in Japan, it is natural to find that special attention is paid to the development of the soul-consciousness through the subjugation of the physical and mental modifications. The sect in Japanese Buddhism which caters especially for this training is the Zen.

The Zen monasteries accept novitiates quite young. This is imperative, since only the young, hardy and yet submissive can possibly stand the strain of their rigorous ascetic training, and the docile enthusiast is the only one likely to find it possible to train oneself to accept the hardships that Zen imposes.

The whole idea of Zen is to "rise above oneself." It is by this that Zen claims one may open the mind's eye to see into the Ultimate. As proved by the results and the study of life, Zen claims to have solved what true life really is, and what is required for the complete living of life and full play of the soul. And what does it demand ?

Long hours of meditation are insisted upon, and there is no room for excuse. So much does Zen insist upon this that there is a monitor appointed to watch over the meditating novitiates as per the direction of the abbot of a monastery. No failure is allowed to go without punishment. Self-reliance is taught by hard work. The luxuries of life are not provided. Wants are reduced to the minimum Only bare necessities are conceded. Meals are vegetarian, frugal in quantity and severely simple in quality. Sleep and rest are also restricted. Very little contact with the outside world is permitted.

The supreme aim of Zen is to triumph over the lower self, over the world of

material values. Thus Zen demands the most ardent spiritual training and experience. Zen monks, in Japan, are considered among the land's spiritual and ascetic *elite*, as rightly they should be, but they ignore this honour and aspire only for a spiritual reward, that of Nirvana.

Some Principles of the Philosophy of Pythagoras

Dr. John H. Manas, Ph.D.
(President, Pythagorean Society, New York)

We know that spirit and matter are potentially equal and that they come from the same one eternal source and principle; the first being spiritualized matter and the second being crystalized spirit.

In order to know about something, we must be conscious of that particular thing on and through as many planes and aspects of its existence as possible. This is the only way and the only process along the evolution of this universe to acquire personal experience of all things that surround us.

We know when we see an apple and we are conscious that it is an apple through our past experiences getting in contact with different apples through our five senses. We know about the shape, the weight, the flavour, the colour and all the other qualities of an apple because in our life we have seen, desired, smelled touched and eaten an apple.

God and Man

In the case of a strong man, he becomes conscious of his strength only through its application outwardly on the mental, emotional, vital and, finally, on the physical plane, by forming the thought, for instance, to lift a weight and backing thought by the corresponding desire and then trying through his will, on the physical plane of his body, to lift the weight. Through this practice, the strength of the athlete becomes greater and greater everyday, depending upon the degree of consciousness of himself as the degree of strength in him is concerned. This is the natural and infallible law of developing any quality in us and *vice versa*—to make active qualities in us dormant and latent by inactivity, or by being unconscious of them.

God and Universe

Through numberless rounds and cycles of the Divine Spirit, the nameless one, the original cause of all that is, along the creation of stellar systems, accompanied by the monad, or the individual human soul, God perpetuates Himself. Therefore, there is no end to creation and God is Eternal. This forms one of the greatest mysteries concerning the existence of God and the Eternity of this Universe. The more man becomes conscious of this truth in the mystery of creation, the more he knows of himself and of God.

Spirit and Matter

According to the Pythagorean philosophy, Cosmic Creation is the manifestation of an Eternal Dual Principle, Spirit and Matter. Looking at the sky at night, one is impressed by the countless heavenly bodies. All these suns, planets and satellites are composed of the physical matter of the same elements that form our sun, and our planets including the earth. They all move along a mysterious path in a set order. The same phenomenon of active life and order is also observed by looking at any substance through a powerful microscope. This visible motion is nothing else than the phenomenon of an invisible

Cosmic Force acting upon visible matter. This mysterious Living Energy which fills all that exists is the Spirit of God, which by acting upon Cosmic Matter brings forth Creation.

Matter cannot be destroyed. Its characteristics are inertia, desintegration and transformation. Matter is subject to countless changes in the physical forms which it helps to make. Therefore, although matter in itself is eternal, all physical forms or bodies are finite and transitory.

Spirit as a Cosmic Living Force is higher than matter and since matter is eternal, Spirit must also be eternal and co-existent with matter. Spirit is changeless, because if it were subject to change, it would have a beginning, and thus it could not be eternal, which is not true as we have already seen. Since this Cosmic Living Force or Spirit is not subject to change and it is eternal, it must necessarily be also immortal, in contrast to all physical forms, which as being subject to change, are mortal. This Cosmic Life Force or Spirit, although always the same in itself, in its qualities and potentialities, manifests itself in countless different ways according to the degree of the development of matter, or of physical forms which it manifests.

This Living Cosmic Force or Spirit is intelligent to the utmost degree, Omnipresent, Almighty, Omniscient, with no beginning and with no end. It is eternal, immortal, the One, Original Cause of all that is, the Nameless One. Man, in the inadequacy of his language and in his finite conception, calls this God. The physical, visible substance through which this spirit of God manifests man calls Matter. And according to Plato "As our body is a part of the Universe, our soul is a part of the Soul of the Universe," we reach to the logical conclusion that although the physical body of man is mortal, his soul is Immortal and Divine.

Stray Thoughts on Some Pauranic Episodes

Prof. Jean Herbert

(Geneva University)

(Text of a Speech delivered at the Yoga-Vedanta Forest University, in March 1956)

Maharaj, and Friends,

With your permission I would like to tell you in a few words how I approach a Pauranic story,* a narrative, which I believe, everyone in India knows and which is spoken about so often. It relates to the life-story of Sri Krishna, a subject to which I have been devoting considerable study over a fairly long period—on the episodes relating to the life of Sri Krishna, particularly of his early life. His Govardhan Lila, Vrindavan Lila, and Mathura Lila are known to many and are told over and over again and many do endeavour to get out of them spiritual help and guidance.

In the West people think that they are just nice stories, poetical in some places, but not with any sense or significance, at least not practical significance. But I have come to think that such is not the case and these stories are full of a very deep, precise and practical teaching, and I shall just tell you one or two instances. However, first I should say that to my mind, sufficient attention has not been paid so far in the various commentaries which

* Please also see pp. 138 and 139 of the June, 1956, issue of The Divine Life.

I have read or heard, to the sequence of these episodes. Most people who speak or write or preach about them, take one episode and try to draw ethical rules or spiritual inspiration. But I think there is much also in the sequence or the order in which they come and also in the very words in which they are described in every detail, and it is my belief that every one of them contains a very technical instruction as to the way in which we can overcome the various obstacles which we meet on the path of Sadhana.

Story of Putana

Now, I shall just take as a first instance, the first three episodes of the Gokula Lila. As you know the first Asura, the first obstacle, which Sri Krishna has to fight, comes in the shape of a very beautiful woman, who wants to feed him from her breast, and the child Krishna (if I remember aright) at that time is described as being two months old, and what does he do? He takes not only what Putana offers him, but all that she can possibly give. He drinks it and takes it in without making any discrimination whatsoever between milk and poison, and then gives her the bliss which he gave later also to his own foster-mother, Yasoda, and then sends her to the Goloka, which is indeed a very strange thing to do for an Asura who just tried to kill him. This is the first battle which he has fought.

Its Significance

Well, this is the first battle which we have to fight. When we have made up our mind to enter the path of Sadhana, I do not mean theoretically, but practically, I think, judging from other so many cases which have come to my attention, the first obstacle we have to fight is the possessive, maternal instinct of our own mother; and probably a number of people have had it in their own experience, possibly many more still have known of such cases, of people who have become desparate because when they try to enter into Sadhana, they have to fight their own mother, who will not allow them to do so. This has occurred in the lives of saints like Sankara and Chaitanya and this occurs every day. So, I believe, if you study the Pauranic episodes in Bhagavata and other scriptures, we find a very detailed method as to how to overcome that obstacle, which is the first we come up against when we decide to take up Sadhana.

Material Body

Now, what is the next obstacle that comes up? It is the chariot that threatens to crush him, and which he overturns. That chariot, if I remember aright, is filled with curd and various other food. Now, does it not remind us of the material vehicle that carries us along in this world? That material body which Sri Krishna overturns makes its purpose different from that which it was going to serve in the ordinary life, that is, as soon as we enter Sadhana. Now, this chariot to my mind probably represents the material body with all the fruit and the support that it can give us, but also all the obstacles that it can put on our way, the obstacle resulting from material tendencies, gross appetites, physical illnesses and so forth, which we should not miss or reject, but which we should overturn, so that it serves a purpose instead of standing in our way, and this is also one of the very first obstacle that we come up against when we decide to get into the path of Sadhana.

Trinavarta Episode

The third obstacle that comes in the way of Sri Krishna is, as you remember, the Asura who comes in the shape of a cyclone and lifts the child very

high up in the air. Now child Krishna allows himself to be lifted up in this way as high as he (the Asura) could lift him, and, then there comes a time when the Asura can no longer lift him any higher and feels the weight, the ever-growing weight, of the child that he is carrying, and finally he has to collapse and child Krishna finds himself again safe and ready to go on with his work.

This bringing up of the child Krishna is exactly what the educator does. The educators,—and by that I mean both the parents and the teachers and the elder friends and brothers and those who have something to teach us,—do bring us up as high as they can, and the child Krishna shows us how we should take advantage of all that and accept to be brought up by the educators around us, but then there comes a time when they have nothing more to give us and if we want to start on the path of our Sadhana, then we take responsibility on ourselves and with all the profit that we have got from the education that we have received, we should start on our own responsibility and go ahead with our own unaided efforts. And I believe that if you study very carefully the story of the Trinavarta episode, you will find probably very detailed instruction as to the way in which we should, in spiritual life, take full advantage of all the teachings and education that we can possibly get, but not allow ourselves to be destroyed by them, but rather come to the stage when we must progress further, as I said, on our own efforts.

Krishna Becomes 'Gopala'

These three episodes, to my mind, describe the obstacles which we have to overcome, not because things are bad in themselves, but because they put hindrances in our way at a certain stage,—the obstacles that we have to overcome before we can enter into Sadhana,—and at that time when Sri Krishna has overcome those obstacles he can be put in charge of the cows, that is to say, of the very young entities which are described by the Sanskrit word 'Go,' which, as you know, also means rays of light, rays of the Sun, and, still more so, rays of spiritual illumination. That is to say, after he has overcome all those preliminary obstacles, he can tend those budding spiritual entities and this is the lesson that the Sadhak has to learn.

I will not go into all episodes, for that will take me very long. But just to indicate the importance of the connection between the episodes, I will cite two more.

Kalia Episode

The first one, which is very often mentioned, is the Kalia episode, how Sri Krishna trampled upon the head of the big, seven-hooded serpent which was lying in the Jumna and which was so venomous that even the people and animals who came near the shore of the river, near him, fell down dead or almost dead. Now, Sri Krishna got on the tree and jumped over the head of the serpent and finally the serpent had to make submission and then something very strange happened. Kalia had taken refuge in the Jumna to be saved from the attacks of Garuda. Sri Krishna does not kill him at all, he consigns him to the southern seas under the care of Garuda, who will now, instead of destroying him, protect him.

There is in that episode one thing which has struck me more than all the rest, and this is, as you will probably remember, when under the feet of the Lord, Kalia vomits black poison, and when Sri Krishna reproaches him for doing so, he replies, "I can only give you what you have given me. What you have put into me was poison,

and what I can offer you is what you have put into me." Well, this is a reply which goes very, very deep, over which I have thought many a time and for a long time, because as far as I can see, this is the most perfect example of submission to the Divine,—acceptance of whatever the Divine has given us, and offering to the Divine indiscriminately all that the Divine has given to us. This is the most perfect example I have ever seen or heard about absolute, unconditional and unqualified surrender to the Divine Will.

Identification With Divine Will

Now, what happens after that? Well, immediately after that incident, Sri Krishna and Baladeva and the Gopas fall asleep on the very bank of the Jumna and a very few hours afterwards, Agni comes in (the forest fire), and I think, this is one of the very few cases, and perhaps the only case, in which *Srimad Bhagavata* stresses the immediate sequence of two episodes, in which it is said that only a few hours after one episode the next one took place. If the *Srimad Bhagavata* devotes a few words to say so, it must be important.

What can be the meaning of that forest fire? Well, this evidently is the intervention of Agni. Many interpretations can be given to Agni and his actions. But one which I like best is the one given by Sri Aurobindo, that God Agni represents the power and consciousness of the Divine Will. If immediately after perfect submission to the Divine Will, the Divine Will, in the shape of Agni, comes in, there must be some reason for it, and what does Sri Krishna do with the forest fire? He does not put it out. He drinks it in. He swallows it. Well, if you drink in the power of Divine Will after such perfect submission to the Divine Will, it surely means that it is a practical way in Sadhana, or I may say, of identifying yourself with the Divine Will, of having no longer any will of your own, but of accepting and acting and fulfilling the Will of the Divine, which is a highly important step in Sadhna.

Vastraapaharana Episode

Another allegory, and that is an episode about which Indians do not like to speak, because they are afraid that they may be either ridiculed or thought immoral, and that is what is called the Vastraapaharana—an episode in which the Gopis bathe in the Kalindi and Krishna steals their clothes climbs up a tree with the clothes and tells them that if they want to get back their clothes they should come naked, and finally when they came out of the water, hiding their sexual parts, Krishna says, "No. You must come absolutely naked, hiding absolutely nothing of your body," which they finally agreed to do.

Now, to my mind this is an extraordinarily important and interesting allegory. Of course, as it has been said by everybody before, you must hide nothing from the Divine and your submission must be total, and all that is in you must be laid open to the Divine action. But I think, we can go very much further.

Transcending Above Duality

The Gopis have been practising for one month the Katyayani Vrata, wishing to have Sri Krishna as their husband. They had also been performing Pujas to Durga, and after that they bathe in the Kalindi. Now, it is stated that they bathe in the Kalindi, just as the celestial beings bathe in Siva's Paradise, called 'Surasuri.' 'Surasuri' etymologically means 'Sura and Asura,' the distinction between Sura and Asura is the very first pair of opposites, the very first duality that comes when the world is created. The Surasuri, especially in the Paradise of Siva, the Lord of Oneness, certainly corresponds to a stage of consciouness where you no longer experience

that duality between Sura and Asura, between God and demons, when you rise above the duality of God and Jiva, and therefore, above all dualities which are more or less resultant from it.

Now Gopis bathe in the Kalindi as celestials do in the Surasuri. To bathe in the water, which has no name or shape, which is beyond Nama and Rupa, which we find at the beginning of creation, very probably represents, as I believe Vallabhacharya himself has said, a plunge into the Brahmic Consciousness, into the consciousness of oneness, or Nirvikalpa Samadhi, the consciousness where all the duality has disappeared, where you are one with the Abolute, and it is only natural that after all these Pujas and Vratas the Gopis should enjoy the consciousness of the Absolute.

Now, they are called out of that river in which they are plunged, by the sound of the laughter of Krishna in the tree,—that call to joy cannot be described by anything than laughter. At first they reason it and refuse to come out, as people who are in the consciousness of the Absolute do not want to come out. They feel that they have reached the highest, and coming out is a fall. Finally, they decide to come out and answer the call of personal God, Sri Krishna. But still there is one thing which they do not like to do. That is to show their sex. In the Brahmic consciousness there is no sex, there is no duality, and sex is the first duality of man, and they refuse to give up the duality of sex, and finally they have to give in and they expose all their material body to the light of the Divine.

Spiritualization of Physical Consciousness

All Sadhaks know that it is the most difficult thing to do. It is comparatively easy to surrender our mind and thoughts to the Divine. It is less easy, but still it is not so impossible to surrender our emotions, our feelings, to the Divine. But to let the Divine Light come right into our physical body, our material consciousness, and in every nook and corner of it, is the most difficult thing in Sadhana and there are so many among Sadhaks who have succeeded in spiritualizing their feelings, but who have not succeeded in spiritualizing their body.

This is the very last recess into which spiritualization comes in, and it is immediately after that that Sri Krishna can promise that he can dance with them the Rasa Lila, which would not have been possible before that total surrender in the Vastrapaharana, and this to me, is very important, because I think many people wish to see Rasa Lila, because they like to see Rasa Lila, thinking that they will, by seeing the Rasa Lila, get to the Rasa Lila stage, but they ignore the pre-requisites, the Vastraharana, of bringing down the Divine Consciousness right into the physical body, which is an essential pre-requisite before the Rasa Lila can be enjoyed, and I believe, here we have every detailed technique of it.

Significance of Some Other Episodes

There is one curious thing about the episodes of Vastrapaharana and Rasa Lila. Since Krishna has agreed to dance with the Gopis in Rasa Lila, he might do it at once. But He does not. He takes nearly one year before he finally fulfils his promise and that is very strange, because quite a few things happened in the meantime. First of all there is the episode of the Mathura Brahmins. They were performing the sacrifices, when Krishna sent the Gopas there for food. They were so busy with their sacrifices that they could not pay attention to the Gopas, and then they understood the importance of the message and they came forward with

food. After that there is the Govardhana episode,—when Nandagopa wants to perform a great sacrifice to Indra, and Krishna explains to Nanda and Gopas that this is not the proper way to do, and that there is no sacrifce to be offered to Indra, and he lifts the Govardhana mountain to protect them against the vengeance of Indra —and the episode of Nanda being taken by Varuna as a prisoner and having to be liberated by Lord Krishna.

All these seem to be funny stories, but there is one striking thing. All these three episodes take place between the time Krishna promises to take part in the Rasa Lila and the actual time he takes part in it. When Angiras comes to Indra, it is Nanda who insists on worshipping Indra, and it is again Nanda who has to be freed from the clutches of Varuna. One may interpret these three episodes in this way :

Even after one has become personally fit to enjoy the Rasa Lila with one's own spiritual development, there are still some obstacles which have to be overcome outside, some outside obstacles, those which are connected with ancestors, parents, etc. One of them is the belief that all that ancestors did was perfect and must be followed out of respect for them, and that is the Angiras sacrifice. Another is the deepest belief in the omnipotence, or rather, the supremacy, I should say, of the mind, of the higher mind, which is represented by Indra, and that everything must be put below, put under a lower level than the reverence which we pay to the higher mind. And the other one, Varuna, as you know, in the Vedas, represents the omnipotent, omnipresent ethical ruler, who is with us wherever we are, who knows what we all do, who judges us according to our merit. That is, belief in the ethical ruler, which is also inherited from our ancestors. These three beliefs, i.e., the ancestral pressure on us, should be overcome even after we have individually become fit for Rasa Lila, and this is a satisfactory explanation why Sri Krishna had to wait for one year even after the Vastraharana episode, before He could dance with the Gopis.

Importance of Symbols

I have given these as some indication of the ways in which, I think, we may derive from the Pauranic episodes much more practical instruction than we generally do. Even down to the minutest details of Sadhana, both in the study of each individual episode and in their order and sequence, and also in all the particular words which are used to describe them in the great scriptures, each one of the words has, I believe, a very definite and important significance. I very much hope that many people in India will work on those lines, will study along those lines, the scriptures with which they are familiar and derive from them much practical and detailed teaching, which they can give to us who are beginners in the study of scriptures, and I hope very much, however wrong my interpretation may be, it is important, I believe, to work on those lines and to seek on those lines, if we want to have a very detailed technique in Sadhana, which we think more important, and the importance of which is being recognized more and more, not only in India, but also in the West.

And this is a particularly well suited place (Sivanandashram, Rishikesh) for that research, as you have the immense privilege of being under the guidance of a very great living saint, who can give you all the inspiration, strength and guidance, which you need in order to extract from the scriptures all the valuable truths which they contain and all of which are not commonly brought out. If you will do so, you will certainly render your countrymen and people abroad a very great service.

A Brief Survey of the Religious History of Andhra

Dr. K.C. Varadachari, Ph.D.

Religion is native to the human mind. In some form or other it has exercised profound influence on the course of human history. Its forms are many but its direction and progress have been steady. We may agree to trace it with the socio-anthroplogist to a primitive state of mythical and mysterious religion of the tribe from which stemmed out all kinds of cultural activities. Supernatural religion yielded place to the natural religion of reason. Tribal religious and mythical culture was replaced by the religion of the human mind or reason. Philosophic religion sought to discover order and cause in the world and gradually philosophy became man's increasing concern.

Today the scientific spirit of enquiry is replacing philosophy by science, and the findings of science are accepted by philosophy as its premises and presuppositions. The tribal religion gave place to customary religion, and this in turn to philosophic religion and personal experience. The evolution of religion embraces in a sense all life though we may distinguish between the several stages of our institutions also. The tribal institutions in respect of family, race, state-organization or social authority have passed through stages till finally they are being incorporated in the present social context. But this social context is an ever-chaning thing.

Isolation is Undesirable

The world's civilizations and cultures, being varied according to geographical and economic conditions, have never been for long permitted to grow up in isolation. Isolation is the most unreal thing in the universe. Ignorance of the existence of others has helped the isolationist policies but science has been the greatest breaker of ignorance and the walls of isolationist institutions have been removed.

Thus institutions from the biggest to the smallest have been unable to remain static or maintain their status quo, and all that now remains is to adapt one's institutions to the pressing needs. This adaptation has however been so very constant and continuous that it has been somewhat of a myth to speak of an unchanging tradition. The intentions of the original institutions, conscious or unconscious, have played a guiding role, preserving the thread of continuity amidst all the changes, some of them very drastic and revolutionary and some of them rather trivial but necessary.

Catholic Spirit in Hinduism

Indian Cultural tradition is also its culture and heritage. There have been certain earlier primitive cultural groups, as in the Agency Area, and somewhat spread at several centres which have been undergoing a certain amount of absorption and integration whilst a portion of them has almost led a kind of suicidal isolation due to its unwillingness or incapacity for adaptation. Hindu religious and philosophic spirit, by and large, had made their integration possible, and gradually their cultural practices have been admitted to be performed by them, even after absorption. This is one of the reasons why Hindu religion, being tolerant and catholic, has been able to give freedom of religious practice and even discovered deeper significance, whilst insisting on the religious spirit in all practices. The acceptance of sacrifice even whilst spiritualizing its purpose and manner has finally made sacrifice a mystic symbolic

act rather than an act of killing and cruelty.

Three Aspects

This shows how Hindu religion developed three aspects, namely the physical and material aspect (Bhautika), the psychological aspect (Adhyatmika) and the spiritual (divine or Daiva) aspect. All progress is had by the intersection of the three. Physical changes could be made safely only when the psychological and spiritual truths are steadily pursued. Traditional religion in India, being spiritual and psychological, has been able to make the physical adaptations to all and every type of condition safely and without imperilling itself. Even psychological religions (of the heart) have not been able to shake the spiritual basis of the ancient traditional religious thought which enfolds all life.

What has been the historical tradition in Andhra in respect of religion? The earliest references to Andhra go back to the period of the Mahabharata. There is no doubt that Andhra came under the Aryan influence, for the Ramayana does speak of this Dakshinapatha and the regions of the Godavari. But it is not clear whether the Eastern coastal route was well known as contrasted with the Western route down the Vindhyas.

Advent of Buddhism in Andhra

Our knowledge of the period after Buddha, is more clear. Andhra was indeed a very important centre of Buddhistic religious life. The Asokan Empire extended up to Nellore in the South. The religious monasteries were strewn all over Andhra. The most important seats have been Amaravati and Nagarjunakonda. There have been about 27 Buddhist Tirthas in Andhra Desa right from Chicakole in the North down to Ongole, and the rock edicts of Asoka have been found in Gooty. The most important however among them had been situated on the banks of Krishna and a few on the Godavari. The story of this period has been, of course, well dealt with by scholars of Indian History.

The decadence of this Buddhist period of roughly 1000 years of which the later 400 years have been the period of schools of Buddhism in Andhra, is clearly referable to the failure of pure moral religious thought to sustain itself even by means of the philosophical, idealistic and sceptical arguments of Yogasara and Madhyamika variety. Scepticism is a good servant but a bad master. No one really can be satisfied with intellectual nihilism, for it does not satisfy the heart. Even nightmarish reality is better than philosophic nihilism. Even the disciples of Buddhism (not Buddha) degenerated into intellectual gymnasts on the one side and on the other libertarians in morals.

Decline of Buddhism

As Buddha long ago warned the admission of women into Buddhism as Bhikkunis (Swaminis) led to predicted and strange results when Mahayana Buddhism began to make head-way. Tantrikism or the practice of symbolic rites, the creation of a pantheon of Buddhas, and the acceptance of Saktis (consorts) of these Buddhas and their hierarchy, brought in their train some of the most reprehensible practices. With the passing of the Pure Hinayana (or the Ethical Buddhism of the Buddha) passed away the cult of the Buddha from Andhra. Though gradual, its passing out of Andhra and ultimately from India has been dictated by the inner spirituality of Hinduism.

Buddhism, it has been recently shown, was a brave and bold attempt to purify Hinduism, and though it succeeded in this very well, it developed its own weaknesses quite alien to it in a sense, and had

to be forced out. Hinduism asserted itself in Andhra (as in every other part of India), through a return to the traditional form enunciated by the Veda and the Upanishads, without the glaring defects of sacrificial mysticism against which alone Buddhism protested. Further the extreme nihilism of Buddhism was replaced by a fundamental faith in the living 'realizable' God; the Absolute Spirit or Brahman. The first development was the growth of the Bhagavata Religion, a revival of the Vasudeva Cult and the greater and greater study of the epics and the Puranas.

Pauranic Influence

The age of the Puranas has been decidedly the age of the decline of Buddhism. In the South we find that this period is the period of the rise of the Tamilian mystics and they belonged to the two major sects of Vaishnava and Saiva. United in their opposition to un-Vedic religions, though differing from each other, they spread the spirit of Bhakti or God-love to all, without difference of Varna or Ashrama, and taught that it is through Bhakti and Prapatti alone that salvation could be got, Samsara could be crossed and bliss everlasting gained. The Buddhists and the Jainas, not having anything to offer except extinction, tried to get their new gods accepted, but they had neither reason nor tradition to buttress them up, and they ignominiously failed to attract and retain whatever loyalties the original religions demanded and got.

Buddhist Archeological Traces

Historically Buddhists did encourage and improve the language of Telugu. "The period of Satavahana rule in the Deccan (about 225 B.C.-225 A.D.) witnessed the growth of commerical and colonial intercourse and the development of Buddhism and Buddhist Art. Nowhere can be seen today such a large number of ancient Buddhist foundations as in Andhra. They are the relics of a culture which has gone to make up Andhra civilization. All the earlier culture of the Deccan came to a definite shape under Buddhist stimulus out of which emerged the new Brahmanical culture of the Post-Satavahana Period. The third century A.D. was thus the culmination of one epoch and the beginning of another in political and cultural history." (*Buddhist Remains in Andhra*, p.8, by Dr. K.R. Subramaniam).

Revival of Brahminism

The Pallavas (225—340 A.D.) were a Telugu power. They gave a great impetus to Brahmanism. They ruled from Kanchi and their territory extended to Krishna. The revival of Brahmanism included the performance of sacrifices as detailed in the Brahmanas. The worship of Narayana was established in temples. The names of the Kings such as Sivaskanda, Vishnugopa, Kumaravishnu, show the trend towards Brahmanism and it is perhaps a period when Buddhism was not yet completely out of the picture, as there is a name of Buddhavarman as one of the most brilliant kings of this period among the Pallavas. He was the son of Kumaravishnu.

The Iksvakus and Salankayanas (275—450 A.D.) also ruled during this period and there is no doubt that as the names suggest they were anxious to trace their lineage to the Vedic Rishis like Vasishta and Salankayana. As Dr. Subramaniam puts it, "Within the small ambit of territory delimited by the kings of Kalinga north of the Godavari, by the Pallavas South of the Krishna and the Kadamba-Vakatakas war-zone on the west, the Salankayanas ruled with the proud and great title of Maharaja, accelerating the revival of Brahmanism and the resuscitation of Sanskrit language and literature." (p. 93)

he author further proceeds to show that the threads of their policy were taken up y the Vishnukundins" and the "Andhradesa thus slowly lost to Buddhism with which er culture is saturated," and the Kadambas, he Gangas and the Pallavas of the South ome within the sphere of the Gupta reli- ious and cultural sway.

The cult of the sacrifices was revi- ed. Purvamimamsa was practised. The Hindu temples began to assume more nd more importance and rulers gave grants o them. Patronizing of Hindu temples and ractices was the order of the day. The vay was prepared for the onrush of Kumarila Bhatta and Sankaracharya and the Bhakti schools which finally tolled the death-knell of Buddhism and Jainism which had by this time degenerated having lost all vitality, ethical and spiritual, in Andhradesa.

Age of Ecclesiastical Eminence

Thus a thousand years passed under the revived Bhakti and Jnana and Karma Yogas of Hindu thought. It was the period of our wonderful literary activity. Cultural revi- val and spiritual exaltation went together with the founding of the Hindu dynasties. But it must be confessed as Andhra was sandwiched between the North and the South, it became the meeting place of cultures. The Mahabharata was translated; so also the Puranas and the Ramayana. All literary creative powers and sculptural and artistic talent were utilized for the purpose of spiritual regeneration. Indeed, it is even conceded that it is Andhra that influenced wonderfully the South-East Asian cultural development and the Hinduization of them is due to Andhra cultural enterprize.

Enthusiasm and emotional sincerity are verily the characteristics of Andhra ethos. Bhakti therefore became a passionate con- cern. Godliness and saintliness were the goals of cultural life. Temples sprang up all over the country, replacing the mounds and caves of the Buddhist monks. Bud- dhism had been the religion of recluses and monks, and though a religion of huma- nistic compassion, it did not show a way of participation of all in the Divine Adventure. Hindu revival centering round the temple, and the sacrifice, art and culture became the concern of all. It is this that prompted granting place for the lay- men of the society that made for the powerful universal liberation of cultural activity.

Realistic Approach

Instincts of man become holy not by disuse but by dedication to the higher end. The caste system, too, was revived but it did not seem to be so oppressive as the renunciation of all work and dedication, and did not make for meaninglessness of oneself to oneself and to all. It is neces- sary to understand that any revival is im- possible unless the common men are willing to accept it. People gave up the Buddhist and Jaina ways of life and elected to go back to a more concrete and realistic approach to the religious life. The rulers only followed the wishes of the people. It is impossible on any other hypothesis to explain the complete disappearance of such an ethically noble humanistic reli- gion. People were tired on nihilism and pessimism, and the spiritual genius of India returned to another method of inte- gration of her spiritual adventure. This is the explanation of the rebirth of Hinduism. But it came as a decentralization of religi- ous culture through temples in every vil- lage and a community growing round it in a dedicated spirit of spiritual liberation, co-operative, organic, cultural and able all with the sense of community in God.

Saiva and Vaishnava sects arose. Later on, the modified forms of Veera Saiva and

Aradhya cults as well as the Vaishnava cults of Sri Ramanuja, Madhva, Vallabha and Nimbarka and even Chaitanya in succession inspired the people of Andhra. Centred round wonderful temples, but linked up with one another by the hymnists, the age of revelation returned for a while to the South vying with the ancient Vedic Mantra period. India was fused together by religious and cultural sentiment by these sons of God.

Impact of Islam

The Moslem invasions and occupation of Andhra brought in a new challenge from about the middle of the 14th century. Hindu institutions and the temples (the soul of the village and the community) were again under strain. They suffered seriously during the earlier period of Islamic fanaticism. Islam could not uproot wholly religious tradition. It could only displace some of the customs of the converted. Islam promised the actuality of equality which was but the promise of the equality in realization of Hinduism. The Islamic tradition brought into contact with the Vaishnava and Veera Saiva mysticism presented no large differences except in the type of worship and the name of the Godhead worshipped. Iconic worship is the major difference between Islam and Brahmanism as revived by Vaishnava and Saiva and the Tantric Agama and the Saiva Agama schools. The social differences were sought to be anulled by these evangelical sects. Andhra had the full experience of these religious and mystic forces. The great temples did produce some very great saints, Ramdas of Bhadrachalam, Annamacharya of Tirumalai Tirupati, Pothana of Vontimitta, not to speak of Vallabha and Nimbarka and the great Acharyas of Vaishnavism who had propagated and preserved the ancient traditions of spiritual Bhakti movements.

'Brahmoism'

The change during the early part of the Nineteenth century regarding the ideal and type of education to be given to Indians, the great decision of some of the leading thinkers in Bengal like Raja Ram Mohan Roy, to adapt western modes of life and to adapt our religious tradition to the western standards, as also to prevent certain absurd practices like 'Sati' and others, and bring about social reform by abolishing all that was distinguishable from western ways of life, provide the beginning of the modern period. The Religion of Brahmoism, which was sponsored by Raja Ram Mohan Roy, was in fact a Christian version of Upanishadic teaching, the content was surely the Hindu theistic Upanishadic thought, but the form was adaptation of the Christian way. But it was a very attractive attitude and the advanced minds of that period joined it. Andhra was also influenced by this religious and social movement and some of the most important personalities produced by this were the Raja of Pithapuram, Sir R. Venkataratnam, J. Venkatanarayana and others. English educational institutions were also founded and Brahmo Samajas were started everywhere.

Accelerated Socio-Religious Activities

A later development more suited to the genius of Andhra was the Bhakti movement initiated by Sri Ramakrishna Paramahamsa. The social reform movements were also enthusiastically taken up by the Andhras. The Theosophical Movement was another of the religious influences which helped to modify the attitudes. The energetic co-operation of Andhras in the Gandhian Programme and political struggle is incomparably one of the bright chapters. All these various movements brought out the fact that the original form of the traditional religion must undergo

change. It is true that the spiritual and sentimental attachment to ancient culture was stronger than ever. The innumerable Ashrams, almost with a minimum of one Ashram for a district, the large number of Divine Life Societies and Theosophical Lodges and Samajas, show that there has happened a spontaneous urge for spiritual life on the part of the people. The questions that are of the greatest importance today are : Is religious spirit more widely prevalent or less widely prevalent today ? Are we attached mere to the form or to the spirit ? What exactly is the content of our spirituality? Is it Vedic, Upanisadic, Buddhist, or Bhakti ? Is it even considered that the social frames of the earlier religious life are no longer needed, such as for instance, the family organization, institution of marriage or caste ? Are these the essentials of religion or not ?

Appraisal and Evaluation

So long the impacts have been purely religious or social ; whilst we admitted the social changes more or less, we did not change the religious traditional attitude. That was our substance of culture, a matter of spirit and the psyche rather than the physical. But then the challenge is not from the spiritual or religious or social patterns. It is from the changes in the environment initiated by industrialization and urbanization and the break up of the family unit by employment distribution.

The world has shrunk in space and time, and commercial life has involved us completely with the economies of other countries and nations. Our study of ourselves in every sphere is under the general check-up of comparison with the rest of the world. Isolated in a way, we had hardly compared ourselves with others, but now it seems almost impossible to miss comparing ourselves with others. This has led to appraisals and valuations. The industrial developments, though few at present, are going to be speeded up. The duty of the modern citizen of Andhra is to find out what would be the consequences of these changes in the ways and modes of life on the family, marriage, employment, arts and crafts, initiative in religion and realization of basic freedoms, and so on, including such important problems as heredity and culture, and other values.

Present State of Religious Belief

The present state of religious belief in Andhra is clearly to be gleaned from the social feeling and sentiment for religion in the countryside, and the spiritual feeling for culture in the urban population. This includes a consideration of the reactions of the different sections of the people, to the concepts of religion and industrial development and ancient modes of religious life. The reactions are diverse. There is no doubt that herculean efforts are being made to canalize the materialistic attitude, which has gripped the industrially-minded and the lower groups, into fruitful religious ideals.

The religion of the sanctuary and solitude and isolation is sought to be replaced by the religion of service and dedication. This has attracted a large body of people. The temples have been taken over by the Government for the proper administration of its conduct, and it is remarkable that the number of pilgrims to these temples, which have been indeed a great experiment in decentralized reilgion, is increasingly great. Both the illiterate and the literate, the well-educated and trained professors and politicians and all, have felt the influence of spirituality threugh temples. The rise in income of the temples such as that of Tirupati during the past ten years shows the phenomenal influence of temples. This is in sheer contrast with the claim that science has a tendency to minimize the influence of the temples.

Religion and Science

It is certainly clear that religion and science are not opposites except when science is unwilling to recognize tha teer-

tain phenomena are beyond it and are not within its province, and when religion also concedes that scientific discoveries and technological developments and industrial expansion are capable of being yoked to human welfare and should be performed in the spirit of dedication to God's glory. To industrialize production in such a way as not to lead to robotization of man, or to make man just a cog in the machine, though a well-looked after cog, but to make him realize the spiritual nature of all activity, is the goal of the present-day Karma Yoga.

Thus religion and industry could co operate in the endeavour to realize more fully the spiritual meaning of all life. The new Bhakti Yoga is to worship God as the One Supreme Being taught in all religions and to recognize that God is in the temples no less than in the hearts of seekers and in all beings, high or low. Education, which was devised for producing servants for colonial powers, is now being adapted to our cultural conditions, and the restoration of cultural values in all directions to suit our traditional spirituality is engaging close attention. The distortion of ideas about our own culture requires to be rectified, for the application of western standards to weigh and test Indian cultural tradition has been found to be the one way to go wrong.

Integration of Values

The standards of the West which the earlier reformers adopted have been just the nineteenth century ones, and our knowledge of our own traditions had neither been full nor unbiased. Thanks to the improvement of our knowledge, it is possible to arrive at a proper appraisal of spiritual tradition and its institutions and shape our future not merely in a spirit of nationalism but in the context of world unity. The varied advice and attraction of material prosperity, the glamour of scientific progress, operate in one direction, towards the adoption of the western concept of progress. In the meanwhile, the West is suffering at least in the conscience of its leading lights a nostalgia for spiritual values.

An integration between secular prosperity through whatever means—India has chosen the socialistic path towards material prosperity and spiritual advancement—and ultimate trans-social values is the way out promised by its tradition. The message of Ashoka and Akbar, Ramanuja and Shankara, is securely held in the conscience of the people of Andhra. The reformist mind has turned its work to creative endeavour. Tinkering with social forms without an organic conception of the *iha* and *para*, this world and that beyond, man and his Godhead or spiritual Soul, has at least been found out to be inappropriate. Scientific developments have entailed certain forms of social development in the West; it is necessary to see that we do not merely accept them as such and in the form that they come, for they have been found to be inappropriate even in those countries.

Enlightened Readaptation

To break away from tradition is neither easy nor desirable; we have always to reckon with fundamental psychological phenomena of atavism and regression and pathological difficulties. Trees uprooted die, but men uprooted from tradition suffer. Tradition is not static but a dynamic soul of the people. India has recovered again and again her soul through her tradition, even as our survey of Andhra's religious history, rather the religious history of the whole of India, shows. A more conscientious approach to our great tradition, an enlightened adaptation of that which is valuable in it to suit the scientific age and a definite faith that history has lessons to offer for the future course of action, are necessary.

Ashram News and Notes

Sivananda General Hospital

Besides the routine activities of the Sivananda General Hospital, special medical guidance and treatment for eye diseases are now available to the patients since the arrival of Dr. Sivananda-Chellamma, M.B. B.S., D.O., about three months ago. Dr. Chellamma is in charge of the Eye Department of the Hospital, and has been attending to quite a number of eye cases, including refraction testing of the eye, etc. It may be recalled, an eye camp was held here in the month of April under her guidance.

The Department of Women's and Children's Diseases is at present functioning under the direction of Dr. Devaki Kutty, D.G.O., M.R.C.O.G., of Lucknow, who has been devoting her annual vacations to the medical relief work of the Ashram since the past few years.

Sivananda Homeopathic Clinic

A new addition to the medical activity of the Ashram was made on the 4th of June, when Sri Swami Sivanandaji Maharaj gave his consent to the proposal of Dr. Brij Nandan Prasad to found a new Homeopathic Clinic under the latter's charge. While declaring open the Clinic, on the same day, Sri Swami Sivanandaji Maharaj expressed his keen appreciation of the noble and selfless venture of Dr. Brij Nandan, and said that all systems of medicine were necessary to suit different types of constitution and temperament, that homeopathy, too, was as necessary as allopathy, and that service of the sick was the chief ideal, whatever the means.

It may be recalled that for the last seven years another Sivananda Homeopathic Charitable Dispensary is functioning here under the very able guidance of Sri Swami Achintyananda who is actively assisted by Sri Swami Venkatesananda, A. M. I. H., attending physician of the Dispensary.

Medical Relief Work in Kangra Valley

Excellent medical relief work is being rendered in several villages in the valley of Kangra (Punjab) by Major-General Amar Nath Sharma (a former Director of the Army Medical Service). It may be recalled, a few years ago, Gen. Sharma had proposed the inception of a nation-wide Sivananda Medical Organization,—of which he is now the Director-General,—its nucleus being the Sivananda General Hospital (at Rishikesh). Gen. Sharma and Col. Shankla were instrumental in procuring for the Hospital a X-ray unit, and in expanding the scope of general and special treatment here. Gen. Sharma has always been a source of great inspiration and enthusiastic encouragement. He is also directly supervising the work of the Sivananda Charitable Dispensary at Dadh (near Kangra town), which was founded by him a few years ago and through the agency of which medical treatment is now being made available to nearly thirty surrounding villages. At Dadh, Gen. Sharma has also opened a branch of the Sivanandashram, which is being run under the spiritual guidance of Sri Swami Sevadas (formerly Col. Chopra).

Anniversaries

The thirty-second anniversary, marking Sri Swami Sivanandaji Maharaj's entering into the Order of Sannyasa, was observed here in a befitting manner on the 1st of June. A special prayer service was held in commemoration of the event, and a Havana and worship were performed at the Vishwanath Mandir in invocation of the bestowal of a healthful long life on His Holiness who is endeared by countless people in almost all parts of the world as a great spiritual luminary and an illustrious benefactor of humanity. At the evening Satsanga, on the same day, discourses extolling the pristine sacredness and the supramundane glory of the Order of Sannyasa and its pellucid exemplification through the glorious life of Sri Swami Sivanandaji Maharaj, were given by different speakers.

On the 6th of June, the Ashram celebrated the eleventh anniversary of the foundation of the Sivananda Ayurvedic Pharmaceutical Works. Since its inception in 1945, the Ayurvedic Department of the Ashram has been silently spreading the knowledge and benefit of this ancient indegenous system of medicine, not only among the urban and semi-westernized section of the people of this country, but also, to a limited extent, in parts of South-East Asia, Africa, and in the West, too.

At present twenty-four varieties of drugs are made at the Pharmaceutical Works.

Saintly Visitors

On 17th June, His Holiness Sri Swami Shantananda, the Shankaracharya of Jyotirmath, and His Holiness Sri Swami Akhandananda, of Vrindavan, visited the Ashram and addressd the evening Satsanga. Welcoming them, Sri Swami Sivanandaji Maharaj said that it was such as these saintly guests that kept the light of Truth ever shining amidst the changes of time and vagaries of circumstances, and that they were indeed among the true dispellers of moral and spiritual darkness.

Sri Swami Akhandanandaji Maharaj then spoke about his past contact with Sri Swami Sivanandaji Maharaj. The learned Swami, who is a famous exponent of the *Bhagavata*, thereafter dwelt on what ought to be the correct perspective of life. To a person steeped in delusive ignorance, the world is full of pain and suffering, but to one who is detached, who has mastery over the senses, and who has identified oneself with the Reality, the world is but *Vrindavan*, the abode of the Lord.

The Shankaracharya of Jyotirmath enunciated the need for the service of the Preceptor and stressed on the need of the practice of the four-fold Sadhana, which includes discrimination, dispassion, ethical discipline, and yearning for liberation. To illustrate Guru Bhakti and the attitude of an ideal disciple, he cited the example of Totakacharya.

On 12th June, the Ashram gave a rousing reception to Mother Anandamayee, who is one of the foremost lady saints of this country, and Swami Hari Baba Maharaj, a renowned Mahatma of Vrindavan. For over two hours the evening Satsanga rang with the sacred Name of the Lord, at first Sri Swami Sivanandaji Maharaj and then Mother Anandamayee leading Kirtandhwanis and the congregation following them, after which Swami Hari Baba Maharaj and his party conducted a special Kirtan.

Music Performances

The following were among those who gave music performances during the period under review (from the last week of May to the last week of June):

Karnatic, vocal: Sri Padmanabha Bhagavatar, of Delhi, and Srimati Sushila Achutaraman of Madras.

Hindustani, vocal: Srimati Sivananda-Vani, Producer of Music, All-India Radio, Delhi; Sri K S. Avadhani, Fyzabad; and Sri Mahadev, Banaras

A Divyanama Kirtan was conducted by Sri K Sankara Iyer, of New Delhi, and party, on 29th May.

Special Discourses

Dr. T.M P. Mahadevan, Ph D, Head of the Department of Philosophy, University of Madras, paid a visit to the Ashram on the second week of June when he gave a learned discourse on the cultural heritage of India, its significant role in the present-day world and on the unity of religion. Prof. Mahadevan also spoke about the "Union of the Study of Great Religions," an organization which was founded at Oxford in 1950 by Prof H.S. Spalding, Dr. Radhakrishnan, and Canon Raven, and of which Dr. Mahadevan is the regional secretary for India. He linked the activities of the organization with that of the All-World Religions Federation, which was founded by Swami Sivanandaji Maharaj here in December 1945, and spoke about the identical approaches of the both.

A Branch of the Union of the Study of Great Religions was inaugurated at Sivanandanagar, on the 8th June.

Among other special discourses given at the Ashram during the period under review were one by Sri G.S.N. Murthy, Kharagpur, who spoke on the principles of Divine Life as practised and taught by Sri Swami Sivananda; and a series of discourses by Prof, Ganga Saran, M. A., Chandausi, who dwelt on general spiritual topics while particularly emphasizing the Bhakti Marga, and an interesting feature of one of his discourses was mathematical analogy of some of the nomenclatures of the Hindu pantheon.

Upanayana

The Upanayana of the following was performed in the presence of Sri Swami Sivanandaji Maharaj—who gave his blessings in consecration of the ceremony—during the period under review:

Sri Krishna, son of Sri M.A. Ramachandra Iyer, Jamshedpur;

Sri Ravi and Sri Shashi, sons of Sri Tankha, Bareilly; and

Sri Chandar, brother-in-law of Sri S. S. Garg, senior instructor at the Roorkee Engineering University.

Ladies' Satsanga

The lady disciples of Sri Swami Sivanandaji Maharaj now residing at the Ashram are conducting a special Satsanga of their own every afternoon. The Satsanga commences with chorus chanting of *Guru Stotras* and other prayers and singing of Kirtandhwanis. This is followed by recitation of *Gita Slokas* and their explanation, which are at present being done by Sri Kusum, M.A., of Delhi. (The Gita class used to be conducted before by Srimati Shobha Tankha, B A., of Bareilly.) Thereafter, collective Japa of *Mahamrityunjaya Mantra* is done for ten minutes. The Satsanga concludes with the recitation of the Universal Prayer (by Sri Swami Sivananda), and chanting of *Santi Mantras* and other prayers.

Visitors

The following were among those who visited the Ashram during the month of June :

Sri Shantilal Shah, Health Minister, Bombay State; Sri Dave, Health Minister, Saurashtra; Sri Vasudevbhai, Director of the Ayurvedic Division, Health Department, Government of Saurashtra; Dr. J. N. Mehta, M. D., M. S., Director of Drug Research Institute, Jamnagar; Sri D. H. Kulkarani, Deputy Director of Medical Services (Ayurvedic Division), U.P.; Acharya Jugal Kishore, Minister for Labour, U.P.; Sri Jagat Narayan, Deputy Speaker of the Vidhan Sabha, Bihar; Sri Justice Mudholkar, of the Nagpur High Court; Dr Shiva Puri, Associate Professor of Chest Diseases, Delhi University; Dr B. K. Viswanathan, of the World Health Organization; Dr. (Srimati) Kaugal, of the Indian Red Cross, Delhi; Swami Nityananda Kavishwar, Kotagiri; Sir Paul Duke, K.B.E., England; Sr Sissudia, Minister for Civil Supplies and Food, Government of Madhya Bharat; Srimati Rameshwari Nehru, M.P., Delhi; Dr Miguel Serrano, Minister of the Republic of Chile in New Delhi; Sri B. N. Kaul, Principal Private Secretary to the Prime Minister, and Srimati Kaul, New Delhi.

Some of the D.L.S. Activities Outside the Headquarters

Sivananda Platinum Jubilee High-Lights

ETTAIYAPURAM, PATTAMADAI, KODAHANALLUR

To commemorate the Platinum Jubilee celebrations of Sri Swami Sivanandaji Maharaj on 8th September, 1956, marking his entering into the 70th year of his glorious divine life, the Raja Saheb of Ettaiyapuram (where Sri Swamiji lived in his childhood) is making a gift of his estate building there, which will be named *Sivananda Mandir* and used for holding daily prayer classes and for propagating the teachings of Sri Swamiji Maharaj by the Divine Life Society.

For the construction of a similar monument, to be called *Sivananda Mutt*, the people of Pattamadai—another place associated with the childhood of Sri Swami Sivanandaji Maharaj—have made a gift of a prominent site behind the local Venkatachalapathy Temple. Sri Swami Satchidanandaji (of Salem) has formed a Branch of the Divine Life Society there to finalize the arrangements in connection with the erection of the monument, to collect funds and construct the Mutt. The President of the new branch is Sri P. R. Subbaier, and its Secretary is Sri A. Krishnan. An executive committee has also been formed to support them. The President of the Union Panchayat Board, Sri G. Suryanarayana Iyer, banker, is taking a leading part in this noble undertaking, and so also is Sri P.A. Andi Iyer, retired Central Excise Officer.

Kodahanallur (two miles from Pattamadai) is a place which also has important association with Sri Swamiji's early life. It is from here that he renounced the world.

In this village, Sri Swamiji has his ancestral properties, house, etc. Sri Salvadi Iyer of this place has made a gift of a vacant house-site next to Sankara Mutt and the Siva Temple, for the construction of a Bhajan Hall.

SWARGASHRAM

We are happy to announce that the authorities of Swargashram opposite Siva nandanagar, Rishikesh, where Sri Swamiji spent his early years of *Tapascharya*, have voluntarily offered to set apart the Kutir in which Sri Swamiji lived there, for being converted into a monument. It is proposed to instal a statue of His Holiness in this Kutir, and affix on the entrance to the Kutir, two marble slabs bearing the famous twenty important spiritual instructions of Sri Swamiji.

New D.L.S. Branch at Djakarta, Indonesia

A Branch of the Divine Life Society is being set up at Jakarta, Indonesia, under the chairmanship of Sri R. Said Soekanto, Head of the State Police of Indonesia. The following are the members of the Working Committee of the Branch:

Sri Soemitro Kolopaking, Sri Liem Bwan Tjie, Sri Hoedioro, Sri Van Gennep, Sri Vinck Sri Koes Hardjono, Sri Untung Margono, Sri Vreede, Sri Tjo Soe Tjong, Sri Soetadinata, Mrs. Liem Bwan Tjie, and Mrs. Koes Hardjono.

It may be recalled that Sri R. Said Soekanto visited the Ashram some months ago while he was in India as a State guest. During the months of June and July, Sri Soekanto is scheduled to speak at several cities in Indonesia regarding the spiritual movement carried on by the Divine Life Society as well as on the teachings of Sri Swami Sivanandaji Maharaj.

In his letter conveying his decision to found a Branch of the Divine Life Society at Jakarta, Sri Soekanto writes to Sri Swamiji: "It is remarkable how people become interested, and I am happy being in a position to talk about you, and about my impressions which I gathered at the Holy Abode, Ananda Kutir.....The Prime Minister (Dr. Sastroamidjojo) deems my presence in the country necessary. So, *Insa'allah*, I may see you and also all the beloved inmates of the Ashram another time."

MALANG, INDONESIA

The routine activities of the Malang Branch of the Divine Life Society (Petjinan 34, Malang, Indonesia) are being ably carried on, as usual. Leaflets and pamphlets containing the teachings of Sri Swami Sivanandaji Maharaj are being published in English and Indonesian from time to time. The latest leaflet issued form here is titled *Message of the Himalayas.*

MONTREAL, CANADA

The following report was published in the *Montreal Gazette* sometime ago:

'Back from the Yoga-Vedanta Forest University in Rishikesh, India, is the former Sylvia U. L. Hellmann, now Swami Sivananda-Radha. She is with the Canadian Branch of the Yoga-Vedanta Forest University, authorized by this world-wide organization established by Sri Swami Sivananda Saraswati on the slopes of the Himalayas, in India.

"The former Mrs. Hellmann first became interested in this religion of the East (Yoga) when she studied Eastern dancing in her native Germany. She was ill at that time, and claimed that her association with the Indian faith cured her.

'A lecture by her on the life and activities in the monastery of Swami Sivananda Saraswati in the Himalayas has been arranged at the Victoria Hall (Montreal), following which there will be a 45-minute show of a coloured film taken there."

SWAMI SIVANANDA'S "DIVYA JIVANAM" IN TELUGU

A new Telugu publication titled *Divya Jivanam*, containing selected teachings on Divine Life by Sri Swami Sivanandaji Maharaj, is now available at Rs. 3/- (postage extra) from the Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P. The above publication is translated and compiled by Sri N. Venkatsubba Rao, Secretary of the Ellur Branch ot the Divine Life Society.

Guru Purnima Message

Know Thyself and Be Free !

Sri Swami Sivananda

"People seldom improve when they have no model but themselves to copy," said Oliver Goldsmith. "He that hath ears, let him hear; he that hath eyes, let him see," said Jesus Christ.

Through ages gone by, the torch of truth, of supernal beauty and immortality, of the enduring values of life, of the secrets of spiritual illumination, has been passed on through a succession of great and glorious souls, the teachers of humanity, the custodians of all that is worth living for.

In the vast, sprawling school of life, studded with myriads of beckoning entities and experiences, Nature herself, the stupendous Teacher *par excellence*, holds out the means to the solution of all vexing problems, mysteries and anomalies.

"He that hath eyes, let him see." The message is there always, the listeners, too, are there. But those who deliberately shut their eyes and ears, would slumber on in their self-wrought gloom of nescience; for no awakening can be truly effective unless there is a reciprocal willingness to wake up.

Sincerity and earnestness, faith and willingness to learn, are therefore the first essential requisites that every seeker must possess. Then he must have the gift of rational discrimination to sift out the genuine from the false, the desirable from the undesirable, the conducive from the incompatible, and thereafter, a firm determination to hold on to what he has chosen with unreserved faith and consistency, and pursue his ideal with relentless perseverance.

The relationship between the Guru and the disciple can hardly be enduring when pivoted on a relative understanding, on a mundane sense of reciprocation. How best could one serve one's preceptor? In the very best way that pleases him most, through implicit obedience spurred by a clear-cut and unbiased understanding. The most fruitful service that one can render to the preceptor is to be a pellucid example of his precept.

Seekers of Truth, on the holy occasion of the Guru Purnima, dedicate yourselves afresh to the service of the teachers of humanity, to the ideals lived by them, to the teachings bestowed by them. Harken their message of peace and goodwill, of unselfish love towards all beings, of willing service to the suffering and the forlorn, of purification and refinement of your nature, of cultivation of all that are positive and desirable, and effacement of all that are crude, coarse, mean and impure.

Forget not the goal. Forget not that truth is real, untruth a dereliction; success is real, failure an impetus; virtue is real, vice its enunciation; love is real, hate a misguided impulse; happiness is real, sorrow a self-delusion; life is real, death a changing phase of life itself, always directed towards the better.

Meditate, and usher in the dawn of peace and inner illumination. Introspect, and cleanse the dross of mundane desires. Reflect, and sift the real from the unreal. Amidst this earthly panorama of colour and pageant, of candour and deceit, of ardour and disdain, of panegyrics and calumny, through the waxing and waning of life,—find grace and poise and beauty and happiness in the solitude of your heart, in the sanctum of your essential spiritual nature. Be a witness! Know thyself, and be free!

May the blessings of the Brahmavidya Gurus, of the past and the present, be upon you all!

THE HOLY GURU PURNIMA

From time immemorial the Holy Guru Purnima has been regarded as the most auspicious day on which the disciple renews his spiritual contact with the Guru and re-affirms his faith and devotion in him.

It is the best day for the commencement of all spiritual undertakings, especially of the study of holy scriptures. On this holy day, the prayers of thousands of sincere aspirants all over the world cause a shower of divine grace upon all, and all the sages and saints of the past are ready on this holy day to help you, guide you and bless you with success in your spiritual undertakings.

To the disciples of H.H. Sri Swami Sivanandaji Maharaj, the Holy Guru Purnima is especially auspicious this year, as

(1) It closely follows the 2500th Parinirvana Jayanti of Lord Buddha, whose replica we have in Sri Gurudev;

(2) This is the Platinum Jubilee Year, when our Holy Master enters the 70th year of his divine life.

We earnestly pray to all, therefore, to observe the Guru Purnima with due solemnity and inward rejoicing.

May the blessings of all the Brahma Vidya Gurus be upon you all!

Secretary, Divine Life Society, P.O. Sivananda Nagar, Rishikesh, U.P.

TEMPLE OF DIVINE LIFE

By God's Supreme Grace, with Sri Gurudev's blessings, construction work on the *Temple of Divine Life* is progressing fast.

The beautiful life-like marble statue of H.H. Sri Swami Sivanandaji Maharaj, which will be installed in the Temple, was unveiled in 1952 by Dr. C.P. Ramaswami Aiyar, at Madras, and is already in the Ashram.

The design of the Temple whose construction was commenced with the help of the magnanimous donation of Sri Ramesh of Secunderabad (Deccan) has received many improvements at the hands of able, expert and devout engineers: these improvements, though they have slowed down the work, have greatly added to the beauty of the design.

This has naturally added to the cost of construction of the Temple, far beyond the original estimate. But, this provides the disciples and devotees of Sri Gurudev to take their share in this glorious Guru-Bhakti.

Your contribution will enable us to complete this grand edifice of Divine Life, in time for the Installation Ceremony to be performed on the sacred 70th Birthday of Sri Gurudev—8th September, 1956.

Remittances earmarked 'Temple of Divine Life' may kindly be sent to the Secretary, Divine Life Society, P.O. Sivananda Nagar, Rishikesh, U.P.

PLEASE NOTE

It has been brought to our notice that certain circulars issued by Dr. Kailash Nath Gupta, who is now in the United States of America, state that "he *is* the Director of the Yoga Health Sanatorium in Rishikesh," an organization founded by Sri Swami Sivananda, and that "he was initiated into the Order of Yoga by His Holiness," etc. The Management wishes to clarify that since the last two years Dr. Kailash Nath Gupta is in no way connected with the Divine Life Society, or any of its allied institutions such as the Sivananda Nature Cure Sanatorium ('Yoga Health Sanatorium' is a misnomer), nor does he represent Sri Swami Sivananda in any manner whatsoever.

Secretary, Divine Life Society, P.O. Sivananda Nagar, Rishikesh, U.P.

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